

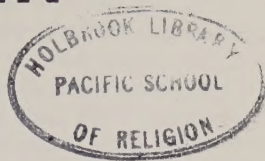
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THE CHINESE CHURCH A "TRUE" CHURCH?

Conservative Christians are in particular inclined to charge that the Protestant Christian Church in China today has so compromised its loyalty to Christian truth that it can no longer be recognized as a Christian church. A typical example of this point of view is the Rev. Samuel E. Hays, a former China missionary who is now connected with the Japan Christian Theological Seminary, sponsored by the Independent Board for Presbyterian Foreign Missions. In "The Bible Times," a magazine put out by that seminary, there is an address which he delivered at the centennial celebration of the seminary, on the subject "The Marks of the True Church of Christ."

He takes as his starting point one of our Far Eastern Office publications, "China Consultation 1958," and criticizes the conclusion which your editor reached at the close of his article "The Churches of China Since 1949." He calls it an excellent summary of the first eight years of the Chinese Protestant Church under Communism, and admits that I did not hide "the facts concerning the totalitarian rule of the Chinese Communist State nor the serious degree of compromise which the Chinese 'Three Self Patriotic Movement' has led the Chinese Christians to make with the State. In spite of these failures of the Chinese churches, Mr. Jones believes that there is a church which is still, in spite of its faults, worthy to be counted as an 'integral part of the Christian Church'. Mr. Jones closes his article with this rather surprising remark: 'Where the Word of God is preached and the Sacraments of Christ administered, there is the Church. That has been the criterion of the 16th century Reformers, and according to that criterion the Christian Church is alive and strong in China today'."

To this statement he makes the following objection: "A moment's reflection will show that Mr. Jones omits two small but important words which the 16th century reformers always used. They spoke of the true preaching of the Word and the right administration of the Sacraments of Christ. . . . If the statement of Mr. Jones about the church in Red China is a fair statement of the reformers' opinions, should not Luther and Calvin and others have stayed inside the Church of Rome, concluding that the Church of Christ under the Pope was 'alive and strong' in Europe at the time?"

After explaining in somewhat more detail what these marks of the Church were in Calvinistic thought, he goes on to apply them to the churches today, both east and west. In the end he lists all the churches included in the World Council, as well as the Greek Orthodox and the Roman Catholic churches, as lacking those marks, and therefore "In today's crisis in Christendom our first task is to separate" from all such churches. This inclusive and sweeping condemnation rather weakens the point of the judgment he pronounces against the churches in China. He poses the question, "Is the Government-controlled Three Self Patriotic Movement of the Protestant Church in Communist China today a true church of Christ?" Strictly speaking, the

is issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

form of the question itself is incorrect, for the Three Self Movement does not purport to be a church, but since the official church bodies would undoubtedly back it 100%, we may let that pass. He points out that the leader of the Movement, Y. T. Wu, is a modernist, and that the Movement has persecuted such conservative Christian leaders as Wang Ming-tao and Watchman Nee. "This Church has not only distorted the essence of Christianity to conform to the State, but in its idolatrous 'Hand Over Your Hearts to the Party' campaign of 1958 the church partook of mass idolatry." He feels justified therefore in saying of it what Calvin said of the Church of Rome: "The form of the legitimate church is not to be found, either in any one of their congregations, or in the body at large."

This I think is too extreme a judgment, but since many who are deeply concerned over the church of Christ in Communist China share this point of view, I have thought it worth while to make this report. In fairness to Mr. Boyle I must add that he does not deny that within this organization which he no longer recognizes as a true church God may still have "His own faithful ones," and adds, "It is our Christian duty to pray for the True Church and to love her, and to bring all teaching and all church life into harmony with God's Word."

WHAT HAS HAPPENED TO THE RIGHTISTS?

During the past two years we have reported a very considerable number of church leaders who have been vehemently denounced as rightists. Of one of them, a leading pastor in Amoy, we have had indirect word that he has been dismissed from his church and thus under the necessity of supporting himself and family by work in a factory or on a farm. Miss Maud Russell reports that she met a YW Secretary who had been denounced as a rightist, but was able to continue work in the YW, the main restriction being that such a person must not be a member of any policy-making committee. Another YW secretary so denounced had been put in factory work for a year as an educational measure, but with the assumption that at the end of the year she would return to her position in the YW. She had no information about rightist pastors.

THE ULLMANN REPORT

Bernard Ullmann, Agence France-Presse correspondent in Peking, visited Loyang this spring and his reports were carried in the South China Morning Post (Hong Kong) for April 11-15. Loyang had evidently been set up as the official show place for reporters, for he tried again and again to get permission to go to Manchuria, and was always shunted off on Loyang instead. So he finally decided that it was Loyang or nothing. There he saw a city commune, in which babies from the age of 56 days are put in nurseries, so that the mother will be free to work in a factory. Mess halls are organized with about 200 eating in each one. The one he saw had a former restaurant cook in charge of the menu. He was told that the food, while plain, was better than the people had previously eaten in their own homes.

"At ten in the morning, all work ceases, and in the factories all over China, the machines are silent and still. Out into the yard the workers stream, up in front of their desks the 'cadres' stand, and open the window: it's physical culture time - ten minutes every day, one-two-three-four, one-two-three-four, jerking to the strains of martial music broadcast from Peking through loudspeakers everywhere. Young and old, men and women, stretch arms, rotate bodies, hop and skip, inhale and exhale, huff and puff, all together - 'all in common'."

This was one of two tractor factories in China. At the time he was there, 29 54-horsepower tractors were produced every day. They expected to push up the daily average to 50 by May. The assembly line moves comparatively slow: six centimeters a minute, but the important thing is that an assembly line had been worked out.

From Loyang he went to Sanmen, where a great dam is being built on the southern elbow of the Yellow River, near the Honan-Shensi border. This dam will make possible the irrigation of 100 million mow of land and produce six million kilowatt hours of electricity. Yet it is only one of seven great "multi-purpose" plans in this project, and this project is one of 48 various projects destined to regularize the flow of the Yellow River. They told him however that the really big projects are on the Yangtze River.

He was deeply impressed by the intensity of the propaganda for work. He called it a "m

ure of sincere enthusiasm and hysteria, provoked by a propaganda childish in its repetition, and of skilful Marxist dialectics;" and finds in this something completely new, something never before attempted on such a large scale. He wonders if they can keep up this fanatical rhythm, and calls it a "pitiless race between the growth of the population and that of the means of subsistence."

UNITED BOARD ANNUAL MEETING

The United Board for Christian Higher Education in Asia held its annual meeting on May 12. This Board's major commitment now is to Tunghai University in Taichung, Formosa, but it also takes substantial responsibility for Yonsei in Korea, Silliman in the Philippines, and Chungchi in Hong Kong. Chungchi's President D. Y. Lin has retired at the age of 70, and the new president is Dr. C. T. Yung, formerly of Lingnan University and later of the University of Hong Kong. Dr. Leslie G. Kilborn, formerly Dean of West China Union University College of Medicine, has been elected Vice-President.

Particular attention was given at this meeting to the retirement of Miss Mary Ferguson as Executive Secretary of the Board, and appreciation repeatedly expressed for the service she has rendered.

The budget for 1960-61 was \$570,000, down from \$835,000 two years ago, and indicative of the fact that surpluses have been used up, and expenditures will have to be limited to current receipts from here on.

THE GREAT DECADE

The Chinese Communist Government published last September a book reviewing the accomplishments of the past ten years under the title "Wei-ta ti Shih Nien." (The Great Decade). They did not put out an edition in English, but the American Government has prepared a typed translation of it, which makes its many statistical tables available to the Western student. All aspects of Chinese economic life are described in full statistical detail, presenting a picture of a rapidly expanding economy and of boundless energy for undertaking new projects. How accurate the statistics are we have no way of knowing, but economists will undoubtedly study and compare these tables for indications of internal consistency or inconsistency, and sooner or later we should be able to get their reports.

MISSIONARY NEWS

Rev. John Oss, former Seventh Day Adventist missionary in Shanghai, died on July 15, 1959 in California.

CHURCH NEWS

Chinese Christians resident in Korea have been for some time organized into local congregations, and on February 26 of this year representatives of four of these congregations met and organized the Korea Branch of the Church of Christ in China. In the minutes of this meeting the following statistics are given: Seoul--67 members, 133 inquirers, 120 in Sunday School; Incheon--40 members, 40 inquirers, 156 in Sunday School; Pusan--65 members, average attendance 75, 40 in Sunday School; Taku--18 members, 40 inquirers, average attendance 50, 50 in Sunday School.

Dr. Russell E. Nelson is President of the new Lutheran theological seminary in Taichung, Taiwan. Other full-time professors are: Pastor Lars Bjersvik of Norway, Dr. Chin Chung-an, founder of the first Lutheran congregation in Taiwan, Rev. John Wilenius, American, and Dr. Kung T'ien-ming from Japan. Present enrollment is 20. The first class to graduate will be in the summer of 1961. The new school plant has a dormitory capacity of 30.

Ever since the Catholic Bishop of Shanghai, Kung Ping-mei, was imprisoned several years ago, the aged and infirm priest Chang Shih-liang has been referred to by the Patriotic Catholic Association as his successor, and International Fides (Catholic news service) refers to him as the illegitimate Vicar Capitular of Shanghai. But as far as I know he was never officially conse-

crated, and a Reuters May 7 despatch from Peking states that the Patriotic Catholic Association of Shanghai has now named Chang Chia-shu as Kung's successor. This Chang was once rector of the College of Zi Ka Wei, and a Rome despatch says of him, "He seems to have given himself heart and soul to the 'Patriotic' Association more out of fear than wickedness." The Association official who reported this to Reuters said that the appointment would not be submitted to the Vatican for approval. "We do not take orders from the Vatican because they act under American pressure," he said. Shanghai is said to have 150,000 Catholics.

The Catholic Diocese of Swatow had 38 Chinese priests in 1949. Of these 28 remained in China, but 10 of the 28 have been in prison, three of them, including the Administrator Apostolic, condemned to life imprisonment. Another one of the ten, Father Benedict Yao Chih-chung, was condemned to 16 years imprisonment in 1954, and it has just been learned that he has died in prison at the age of 37. He was in robust health when imprisoned.

The Jesuits now have five substantial institutions in the Taichung Prefecture of Taiwan: a newly completed retreat house and novitiate, a radio station, a publishing house, a research institute, and a center for university students.

Roman Catholic Cardinal Tien issued a statement some time ago in Cleveland, in which he said that of the 19 Catholic churches originally in the Peking area, 15 have been turned into Communist meeting halls or government schools. He estimates that about 14,000 priests, sisters and laymen have died as martyrs in China. The Cardinal has been appointed by the Pope as Apostolic Administrator of the Taipei archdiocese.

GENERAL NEWS

The Secretary of the Communist Party for the autonomous region of Yi, a national minority numbering about 2,500,000 in the provinces of Szechuan, Yunnan and Kweichow, stated in a recent report that the Yi tribe are so enthusiastic for the Red regime that they are giving their children such names as Liberation, Unity and Government. "They express their gratitude and boundless love for the Party and its President by carrying likenesses of Mao on their heads. . . . They go so far as to offer sacrifices of the first fruits of their harvests before an image of Mao. Apparently the Secretary quite approved of this religious observance!

A 65-year-old woman from Kiangsu province got permission recently to join her son in Hong Kong, and when she arrived there made the following report on conditions in Kiangsu: She with about 100 other women had worked at embroidery from six to six, for which she received 12 yuan a month. She paid 10 yuan for her ration ticket, which entitled her to rice broth in the morning, rice with a small amount of vegetables at noon, and rice broth again in the evening. She had no money to buy cloth, but even those with money could buy only one yard and nine inches of cloth a year. "Everyone goes in rags and clothing is patched and repatched." (By contrast, Miss Maud Russell reports clothing uniformly good, and the yearly ration of cloth enough for two complete suits.)

A Hong Kong May 9 report to the New York Times states that disease during the winter months often reached epidemic proportions in various parts of China. 200,000 medical workers were despatched at short notice to Shensi, Szechuan, Shantung and Honan provinces within the space of a few weeks. The report attributes these epidemics to the fact that people are brought together in group living with less than rudimentary sanitation.

The April number of Focus, monthly magazine of the American Geographical Society, is devoted to an article on "China's Agriculture." In general, the tone of the article is cautiously commendatory, inclined to accept the reports of improved irrigation, fertilizing, etc., and to recognize the collectivization of agriculture as at least not a hindrance, and under honest and efficient leadership quite possibly a help to more effective production. The report, illustrated with several very informative maps, was prepared by Dr. Chao Kuo-chun, formerly on the staff of Harvard University, and now in India, at Delhi University. The Harvard University Press published a book of his in 1957 on "Agrarian Policies of Mainland China: A Documentary Study 1949-1956."

Some 15,000 persons (10,000 youths with their families) were moved recently from Hunan to the Burma frontier in Yunnan, where they are engaged in clearing uncultivated soil and trying to make it over into farm land.

On April 6 Vice-Premier Tan Chen-lin announced to the National Congress that sparrows have been taken off the list of four great plagues to be destroyed, as they are now said to be useful for the destruction of harmful insects. In their place, bedbugs have been put on the proscribed list.